657 was accomplished without any European power bearer making his
571 appearance and any sense of compulsion being created--the people clearly considered the boundaries advocated by the government to be in the popular interest. Yet the bonds of solidarity this being formed do not strengthen the unity of the so-called Waseta tribe but the unity of the Ilgaturu council area as a whole.

628 In this section I have said little about Inonda, because
619 I did not have time to clarify what "tribe" Inonda really belongs.
[114] Williams' tribal map shows Inonda as Sausha; Crocombe and Hogbin describe Sausha, quite correctly, as a clan resident near the settlement of Dobuduru (where the people speak a different dialect, presumably that which Williams called Dirou). Clearly, the task of establishing "tribal" units in this district would need to be done again, if it is worth doing at all, which I doubt, for reasons already given.

Section 5: Contacts With Other Orokaiva

628 Generally, contacts outside the "Waseta tribe" are sparse.
[582] During the year, only one visit was made to Sivepe, in a kinship
[574] context, by persons from another district. This was a group from Kokoda, where a Sivepe man married 40 or more years ago, and the visit was from that man's children. Several Sivepe persons quoted as an ancestor a woman from Ajoro, a village close to Inonda. It turned out that all these linkages were due to one single event, namely the capture by the Isivita people of three Ajoro women during a raid. Two of these found their way to Carombi where they
[424] married; the third woman's son came to live in Sivepe. Descendants of the Sivepe man continue to exercise each year their hunting
[572] rights at Ajoro. I could not find other references to ancestors beyond the "Waseta tribe" apart from these. Some people mentioned a friend, but rarely more than one, who came from another "tribal" district. Often these friends were found during employment, or at the mission school, or they were persons with special roles in mission or government, who had come to the Sasembata district in the course of their jobs. When women had such friends, it was more
[526] often due to a kinship link. An interesting example of the extending of such links under modern conditions occurred when a man from Sasembata village, employed in Kokoda, invited a number of fellow workers to Sasembata for a football game. These men were likewise in Kokoda for employment and came from the Aiga district.

When the members of the "Waseta tribe" were accommodated at
[657] Ilimo, they were not only the guests of the government which
731 supplied food and other comforts, but also of the people of Ilimo
[574] village who had agreed to the camp being established. From the little I could find out about relationships between hosts and